1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

827 A hiccough is supposed to be the result of inadvertently swallowing a tree lizard, whose call rather resembles the sound of a person hiccoughing.

The condition popularly called "pins and needles" or described as an arm or leg "going to sleep" is believed by the Andamanese to be due to the bite of a rat. If a man wakes up in the night with one of his limbs benumbed in this way, he believes that a rat has bitten him while he slept.

The Andamanese say that the bite of a civet-cat (*Paradoxurus*) will produce cramp. I was once told that if a man eats the flesh of the civet-cat and then goes into the water he will become "lame." This means, I think, that he will have cramp, and so will be unable to swim.

278 The flesh and particularly the fat of the flying fox (*Pteropus*) is believed to be a remedy for rheumatism. An old man who was suffering from this ailment once asked me to shoot for him some of these bats, which he cooked and ate.

784 If turtle-fat be permitted to burn in the fire there will be a storm.

751 Mention has already been made of the magical value attributed to human bones. They are esteemed as a means of
755 driving away spirits, and therefore of curing or preventing sickness. A human jaw-bone was hanging in my hut in such a position that it could swing in the wind. The natives attributed to this the illness from which I and several of them were suffering at the time, and asked me to put the bone away in a basket, where it could not move.

Bones of animals are made into ornaments in the same way as human bones, and magical properties of a similar kind seem to be attributed to them.

755 Of other objects possessing magical properties the most
372 important is fire. Fire is believed to have the power of keeping away spirits of the sea and of the forest. A fire is always kept alight beside a sick man or woman. For dysentery stones are heated in a fire and the patient is required to defecate on to these.

000 In conclusion, mention must be made of one favourite remedy

2: Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

prior existence, but only as an infant. If a woman who has lost a baby is again about to become a mother, the name borne by the deceased is bestowed on the fœtus, in the expectation that it will prove to be the same child born again. Should it be found at birth that the babe is of the same sex as the one who died, the identity is considered to be sufficiently established, but if otherwise the deceased one is said to be under the *ràu-* (*Ficus laccifera*) in *.châ·ità·n-* (Hades).[1]

18. They have no peculiar ideas in reference to yawning, hiccoughing, spitting, or eructating, and hissing[2] is unknown.

19. To sneeze is auspicious, and therefore regarded with favour. When any one sneezes the bystanders ask, "Who is thinking of you?" to which the person replies by naming some absent friend, or, should he be alone when he sneezes, he says, "Here I am at ——" (naming the place).

20. If they have a dream which they regard as bad, as, for instance, that a canoe was dashed on a reef, or that an accident occurred while pig-hunting, or even if, when awake, they hear two canoes bumping against each other while at anchor, they consider it essential to accept such as a warning, and act accordingly, viz., by taking steps to incur no risk of a misadventure: this is generally accomplished by remaining at home for two or three days.

21. A small striped snake, called *là·raba-*, is supposed to produce the streams of the red oxide of iron, *kòi·ob-chū·lnga-*, and olive-coloured clay, *chū·lnga-*, so much employed by them; the ground for the belief is the alleged fact that this snake, when disturbed, ejects from its tail a whitish fluid, which is of a deadly nature. They declare that the poison is such that it cannot be removed by washing or other means, and that it causes intense pain to the victim, who invariably dies within a few hours.

22. There is a small bird, not yet identified, called by them *pī·chrō·l-*, the meeting with which is looked upon as ominous of an approaching death in their midst. When a woodpecker is heard tapping on a tree he is said to be giving warning of the approach of *ū·chu-*,[3] so they proceed in fear and trembling until the danger is supposed to be past. The notes of the *pai-* and *ràtegi-* (two birds not yet identified) are regarded as a sign that there are enemies in the vicinity. When, therefore, either of these are heard, they at once retrace their steps, if they happen to be on the move, or, should they be in an encampment, they

[1] *Vide ante* "Proper Names," paragraph 1, and *post* "Religious Beliefs, &c.," paragraphs 22 and 23.

[2] This is accounted for by the absence of sibilants in their language (*vide* Appendix A).

[3] A legendary elephant, to be spoken of under "Mythology," paragraph 30.

6: Cipriani E-5 (1951-1953)1961 AZ2 Andamans AZ2
Onge

3. Food

In the absence of men, women also are good at fishing inside the coral reefs. They do this with two small nets used together. Their catch generally consists of brilliantly coloured fish with yellow, red, green, blue, black and white stripes forming varied and attractive designs. The Onge eat all fish without discrimination. My Indian collaborators, on the other hand, considered the coloured fish dangerous to their health and refused to cook them ; the Sacred Vedas, in fact, advise the avoidance of brigthly hued fish and of fish without scales. I wanted to try both kinds, and found them perfectly palatable, tasty and harmless.

No tool, used for any purpose by the Onge, ever gets a cleaning. Cleanliness, I repeat, is unknown in Little Andaman. See how food is prepared and disposed of ! Care is taken only not to throw big pieces of meat intended for cooking directly on the bare ground ; but once it is cooked, food is treated with the utmost disregard for dirt, dust, cobwebs and other such things. It is usually left lying around on large leaves spread out for the purpose. The remains of the Onge's orgiastic meals are kept out of reach of the dogs on the ceiling of the huts, to be covered with flies when no fire is lit directly below. Sand and grit may get wedged annoyingly in the teeth, but not such impalpable things as dust or cobwebs. The use of unclean food is not repugnant to the Onge. The same can be said for water polluted by dogs drinking and bathing in it, or by the presence of putrefying carcases. In the west of Little Andaman I saw some Onge avidly drinking from pools of a blackish water with a revolting sulphurous smell. After thoroughly filtering and boiling it, I too used such water, for it was the only water available in the neighborhood. This caused no ill effects. My Indian men considered it perfectly healthy and invigorating, and drank it safely in its natural condition.

The Onge eat with their unwashed fingers, without the help of tools. On rare occasions they use platters made of the flattened-out stems – or bracts – of *areca* palms. They sometimes carry these platters when travelling, but of course never wash them although they become coated in rancid, greasy filth. They soon assume a dark colour and a truly revolting appearance – aside from the awful smell. A. R. RADCLIFFE-BROWN's statement – that the Andamanese paint their bodies to neutralize the unpleasant smell of food that clings to them after their orgiastic feedings – shows only indirect knowledge of the life and manners of those people. Even the horrible flatulence that follows their pork orgies is not considered an inconvenience ; yet it is much more revolting than all the other body odours.

Although the Onge observe few hygienic precautions they do follow a number of medical practices, not all devoid of beneficial effects. Here are a few more remarks on their eating and drinking habits. For about six months of the year, between November and April, water is scarce in Little Andaman. Every kind of fresh water is then considered good by the Onge, regardless of whether it is a murky infusion of rotting leaves or afloat with the putrefied